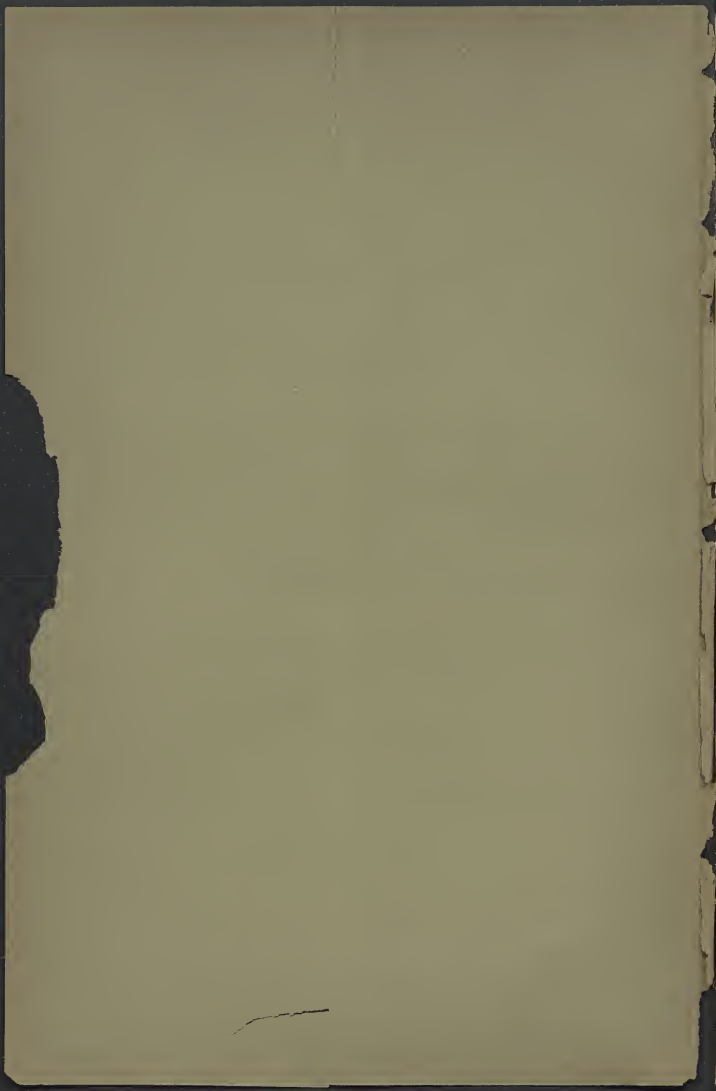


The American Anti-Vivisection Society.

FORMERLY THE AMERICAN SOCIETY FOR THE RESTRICTION OF VIVISECTION.

SIXTEENTH ANNUAL REPORT,
1898.

OFFICE:
S. E. COR. SIXTEENTH AND CHESTNUT STS.,
PHILADELPHIA.
1899.



THE SIXTEENTH ANNUAL REPORT
OF
THE AMERICAN
ANTI-VIVISECTION SOCIETY,
FOR THE TOTAL ABOLITION OF ALL VIVISECTIONAL EXPERIMENTS
ON ANIMALS AND OTHER EXPERIMENTS OF A
PAINFUL CHARACTER,
FOR THE
YEAR 1898.

Organized February 23, 1883.

Incorporated May, 1883.

PHILADELPHIA:
S. E. COR. SIXTEENTH AND CHESTNUT STS.,
1899.

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SIXTEENTH ANNUAL MEETING
OF THE
American Anti-Vivisection Society,

Held on January 27, 1899.

The Sixteenth Annual Meeting of the American Anti-Vivisection Society took place on Friday, January 27, 1899, at Association Hall, Corner Fifteenth and Chestnut Streets, the President, Dr. Matthew Woods, in the chair.

The Assistant Secretary, Miss Somers, the Corresponding Secretary, Mrs. R. P. White, and the Treasurer, Mr. S. H. Thomas, read their Annual Reports, which, on motion, were referred to the Executive Committee and ordered to be printed.

Addresses were made by the President Dr. Matthew Woods, Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, Dr. Albert Leffingwell, Mr. Crammond Kennedy, Washington, D. C., and Dr. Amanda M. Hale. At the close of the meeting an election of a Board of Managers was held for the ensuing year,—one ballot being cast by the Secretary.

REPORT OF THE ASSISTANT SECRETARY.

In a cursory glance over the work accomplished in the anti-vivisection field during the past year, we find the outlook more encouraging than ever before. The articles written against this method of research seem to be much greater in number, or, at least, the acceptance and publication of the same by journals of all descriptions, more common. Since it is only by putting the subject before the public and letting it know all that vivisection involves that we can hope for ultimate success, activity in this direction is most important.

We hope that the time may soon come when it shall be considered ignoble to exhibit a spirit of "*laissez faire*" in regard to wrongs and abuses of which *we* do not feel the immediate burden, though conscious, on the least reflection, that others are sinking under their load.

Among the resolutions adopted by the American Humane Association, when in convention at Washington last month, was one earnestly indorsing the Washington Humane Society's Bill for the Restriction of Vivisection in the District of Columbia, and advising the humane societies of the country to work for the passage of the bill by Congress.

There are now five anti-vivisection societies in the United States,—the American, which is the parent society, the Illinois, the New England, the New York State, and the Maryland,—all of which are working zealously and actively against cruelty committed in the name of science.

As regards the special work of this Society it may be said that it has, as usual, furnished anti-vivisection literature whenever it has been desired, and has sent it where it was thought that it would prove acceptable.

The "Journal of Zoöphily," the organ of this Society and also of the Women's Pennsylvania Society for the Prevention of Cruelty to Animals, continues to be published, with, we trust, some increase in efficiency and interest year by year. It meets with a kind reception among its friends, and is sent gratuitously to 124 colleges, libraries, etc.

Our lecturer, Dr. Amanda M. Hale, has continued to speak and write against vivisection as occasion and opportunity offered.

Early last autumn she did much good work in Massachusetts, addressing fourteen different audiences, and, in most instances, meeting with hearty coöperation. Her success in arousing sympathy and interest in our cause was so great, notably in Rockland, that she felt while there that the time was ripe for formation of an anti-vivisection society in that locality.

During the latter part of October she represented the women of this Society at a convention of the National Council of Women, which met in Omaha during the Trans-Mississippi Exposition, where she gave an address of much power and merit. Since the convention, the president of that organization, Mrs. May Wright Sewall, in a letter to our corresponding secretary, made mention of how greatly Dr. Hale's address was enjoyed, and how ably she represented our cause.

Though not precisely anti-vivisection work, we feel that we have truly valuable results to show in return for the efforts which we have made to lessen the apprehensions inspired by *fear* of that extremely rare disease, hydrophobia. Thanks are largely due the President of this Society, Dr. Matthew Woods, for the success achieved in this direction. His two pamphlets on the subject, "Hydrophobia as a Simulated Disease" and "Mimetic Diseases," when published in 1896, were widely and systematically circulated among the press of this country, and, a further call for them being made during the past year, two thousand copies of each were reprinted and partially distributed.

The tone of the press on the subject, at least in this vicinity, has undergone a marked change, editorials being written showing how needless is the alarm excited by dread of the disease, and statements frequently being made proving that deaths reported as resulting from hydrophobia were due to other causes.

Neither must the practical and systematic work of Dr. Charles W. Dulles be overlooked in this connection. This well-known physician, from having personally investigated cases of hydrophobia, so called, whenever possible, is also a believer in the rarity of the disease. His carefully tabulated statistics, kept through

a series of years, and his excellent advice as to treatment when a case does appear (given before the Pennsylvania Medical Society), have doubtless contributed to the general improvement before noted.

Though it is from the standpoint of morality that we chiefly base our objections to vivisection, yet it may not seem unfitting, in this utilitarian age, to turn for a moment from the moral issues, to question the usefulness of the practice.

Two eminent men of science have recently expressed themselves as follows: George Wilson, M.A., M.D., LL.D., in the eighth edition of his standard work, the "Handbook of Hygiene and Sanitary Science," makes a careful analysis of the subject of vivisection, and, summing up the whole evidence to September, 1898, he says in his preface, "I have made bold to question the inference that statistical results have in any measure established the success of Pasteur's anti-rabic vaccination as a remedy for hydrophobia, or of serum anti-toxins as cures for diphtheria, tetanus, and other allied diseases." Finally, he sums up his inquiry thus: "There are not a few who doubt whether all the agonies inflicted on animals sacrificed in the laboratories of Continental workers in bacteriological research, or even of those at home (Great Britain), where the use of anæsthetics is enjoined (but usually dispensed with by special certificate), *have saved one single human life or lessened in any appreciable degree the load of human suffering.*"

Dr. F. S. Arnold, in an article entitled "The Truth about the Hyderabad Chloroform Commission," says: "The recent record of vivisection is a dreary list of failures, and offers to us little enough temptation to throw traditional morality to the winds and devise a new and original moral code for the special purpose of covering the doings of vivisectors."

When we pause for a moment, and review in our minds some of the many wrongs and abuses of the past, which have either been totally abolished or greatly mitigated, our courage is refreshed, and we are ready to "forget the things which are behind," in the way of past failures, and "stretch forward to the things which are before."

We feel that in the sight of Perfect Love cruelty can never be aught save an abomination; and it is therefore in God's Providence that vivisection shall eventually share the fate of other wrongs which have been done away with, and no longer be tolerated in any civilization.

To work for this end cheerfully and untiringly, that happily they may hasten the coming of this longed-for day, is the mission to which the members of this Society devote themselves, encouraged by the firm conviction that they are supported and sustained by Eternal Right and Justice.

Respectfully submitted by

ELISABETH SOMERS, *Assistant Secretary.*

MRS. RICHARD P. WHITE:

My report, ladies and gentlemen, is very uninteresting, and so I will make it short. The principal work is from the recording secretary.

REPORT OF THE CORRESPONDING SECRETARY.

Your Corresponding Secretary reports that during the last year she has written a large number of letters, some hundreds she should think, although she has not kept the exact account. She has also contributed articles to the newspapers, and has joined to some extent in controversy, endeavoring to defend the anti-vivisectionists when attacked, as was lately done by one of our Philadelphia medical papers. She made an address at the recent meeting of the American Humane Association, her subject being "The Fallacious Claims of Benefits Arising from Vivisection." She delivered a lecture also last spring, in the school-hall of St. Malachy's Church, to a good-sized audience, on "Vivisection." Bishop Pendergast presided, and the occasion was made an interesting one. She has kept up a correspondence with Mrs. Sewall, President of the Women's National Council, of which the women of the Anti-Vivisection Society constitute a part, and has endeavored to have its work properly represented in the meetings of the Council,—all of which is respectfully submitted by

CAROLINE EARLE WHITE, *Corresponding Secretary.*

The President, in introducing the next speaker, said as follows:

It affords us much pleasure to-day to have present with us so many of the distinguished anti-vivisection workers of the country. We are especially gratified because this Society has always been associated not only with science, but also with religion, especially in England, where the agitation had its origin. If it had not been for the support and encouragement of the Church there, the mother branch of the organization would have lost much of its efficacy, as some of the most active anti-vivisectioners in the old country are clergymen who have stepped aside from their more specific functions to aid an unpopular but righteous cause. They have been not only active workers, but elucidators of the subject, for, as you may well understand, the anti-vivisection movement is not one that appeals to all classes and conditions of men. To understand it in all its bearings requires specific training, and it is in this particular that our clerical brethren, especially in England, where not a few are distinguished in science, as well as letters, have rendered us invaluable aid.

It is, therefore, with satisfaction that we introduce you to-day to one of our own clergymen, Bishop Scarborough, of New Jersey, who is well known to "wear the surplice of humility over the black gown of a big heart," and who has kindly consented to open this discussion by remarks drawn from his own observation and experience.

BISHOP SCARBOROUGH:

Mr. Chairman, Ladies, and Gentlemen :—I have some embarrassment in speaking here to open the discussion, because I do not stand here as a specialist. I should be very sorry to stand here and make any pretensions that I speak as a specialist. My words may be, perhaps, the result of prejudice, or, perhaps, of ignorance; but at all events they are the result of a strong feeling on my part that vivisection is a cruel thing and that every boy, man, and woman in and out of the Church ought to be against its abuse. I emphasize that. I want to say in your presence that my conviction is against vivisection. There might be some reasons on some occasions when, perhaps, it would be a merciful thing; but I am against the abuse—that is the thing that appeals to me—I am against the abuse, the cruel, the unnecessary abuse of vivisection. A few years ago I personally introduced into the House of Bishops resolutions which were framed by the women of this Society. They were referred to the proper committee, and that committee reported that its members had seen things there that shocked them beyond measure, and asked the House of Bishops to confirm my resolutions and to condemn with one voice this horrid crime of vivisection. Some of the Bishops said that vivisection was in the nature of a science, that vivisection should not be condemned, that there were things developed by vivisection that could not have been evolved otherwise. A certain Bishop arose and said that he knew of a public school where the children (horrible to think of!) were exposed to witnessing vivisections in the school-room. That a child should be brought face to face with such a scene of animal suffering is horrible. One of the Bishops said that where he lived there were schools where the children were exposed to these dreadful hardening processes and were becoming familiar with the suffering endured by these animals. After a long and very earnest discussion—and I think I had the majority with me—one speaker said: "We are getting beyond our bounds; we are an ecclesiastical body to report on certain interests, and if we take up any outside questions there will be no end to the questions that will be brought up; perhaps we shall not sympathize with it, and we, perhaps, had better not pass any resolutions." And so the resolution was passed by. But the debate was not without results, and some went away feeling that they had the condemnation of the House of Bishops for not taking action on this question of cruel vivisection.

The Societies for the Prevention of Cruelty to Animals have accomplished a great work in this land and other lands. I happen to know very well a gentleman who is at the head of one of these societies in New York, and he took me to see the various appliances he had for alleviating suffering. I was very glad to find that our poor dogs and cats were allowed to go out of the world without pain; that the pet of the family was not allowed to suffer, to be put out into the street as a vagrant; that there was a place now where even the cats and the dogs could pass away free from pain. They were placed in a glass house, and after they went to

sleep there, the ordinary illuminating gas was turned on, and the poor creatures who had lived their day were allowed to pass away without pain or suffering. The horse—the friend of everybody—that is not fit for work is at once gathered in, and his driver gathered in, too, if necessary. The horse is a friend of that Society, and every animal that suffers from the cruelty of man will find a friend in the offices of your societies in every city of the Union. I thank God that there is a great revolution on this subject, an uplifting of Christian and humane sentiment against this cruel treatment to animals. For, after all, life is the great blessing of God, not merely for man, but for those creatures in charge of man—it is a wonderful, mysterious life. The preservation of life is the one great object of the medical profession—to cure; to introduce good; the saving of life, the prolonging of life is the great object. But I have never heard an instance, I have never seen an instance, where vivisection has really been instrumental in developing any very great principles for saving or prolonging human life! [Applause.] I abominate, from the depths of my heart, any procedure which inflicts needless pain upon any living creature.

Now I am going to make a confession. "An honest confession is good for the soul." When I was a small boy I had to go out into the world to get my living. I was not a friendless boy altogether, but yet rather a solitary one. One day a little outcast dog, —yellow and white, too, bad colors they are for a dog,—a poor little cur, came up to me and made friends with me. The poor little dog seemed to join hands, or paws, with me, and we became friends. I got to love this little dog. He was not worth five cents in the market, but he was a friend of mine, and I became his friend. One day my employer came to me and said, "You must give that dog away." I tried to, but I could not give him away; and still the dog and I were chums. We stayed together as much as we could. I tried to keep him in the background as much as possible, but at last my employer told me that I must drown that dog. My heart sank within me. I did not like to lose my place, as I had a good position. My employer was a hard-hearted man; and so, most reluctantly, trembling, and with tears in my eyes, I went to be the executioner of my poor little friend. It was winter time, and I went to the river, where they had been cutting ice; but the poor little thing, though uneasy, never dreamed of what was coming. I was trembling worse than he—I had to be the executioner of my friend. I could see for weeks afterward the pleading look of that eye, which seemed to say, "You are my friend; I have trusted you; I have loved you; I am sure you are not going to do any harm; surely you are my friend and you won't do me harm." I pushed the little dog under the ice; it was the saddest duty of my life, and I have been paying the penalty of it ever since; it made me love the brute creation even more, and made me love any work such as yours—any work that stands for the saving of life of the animal creation, and which is against causing suffering. I dreamed of the little dog years after he was drowned. Some would think that it was unmanly; it was not so. I am not

ashamed to tell it here. I have suffered agonies for that cruel act, and I have been paying the penalty of it ever since, repenting what I did as a cruel deed; but I was compelled, I thought, to do it. I am sorry that I did not run away with the dog and find a better home. That occurred very many years ago, but it has made a lasting impression. And I have never ceased to be a friend of the dogs.

I have known foolish students of medicine who thought it manly thus to inflict pain, and who thought they were making their profession more sure and their success more sure by inflicting pain on poor, innocent creatures. I went once, when I was a student of divinity, to see some of my young medical friends,—class-mates,—who were studying medicine in the University of New York. They took me to the dissecting-room—not a very cheerful place to take a visitor; they wanted to show me the hospital. I was somewhat horrified to find how the young men seemed to harden themselves by treating the cadaver in ungente ways. I remember seeing a poor pauper with a pipe in his mouth, and they were making fun of him. I am afraid in the medical profession there are some things that tend to harden young men even to human suffering. Twice my life has been saved, under God, by the skill of doctors. I have the profoundest regard for the profession as a whole, and think that the clergy and the doctors should shake hands oftener and be more friendly than they are. Sometimes I think that the clergyman is unwarrantably excluded from the sick-room as the doctor of the soul. I am sure no clergyman with any common sense, and with any idea of respect for the profession, would go into a sick-room and undo the doctor's work.

There are some evils that are so deep down in society that you can not compromise with them, and this is one of the evils with which compromise is impossible. The only thing to do is to stop it altogether in our colleges and everywhere else. I am always going to plead for the uplifting of life, whether it may be the life of man, or whether it may be the life of the brute. Oh, I do congratulate you most sincerely on the good work you are doing, and I am very glad to find so many here on this blustering day to show their interest in this great work; and I want to say to you that if I am spared I shall always be glad to lift up my voice to further your great cause here and everywhere.

In introducing Dr. Alfred Leffingwell, the President said:

Long ago, when anti-vivisection was not so popular nor so favorably known, in a series of interesting articles—in "*Scribner's Magazine*"—Dr. Leffingwell drew the attention of the American public to the cruelties that were being committed in the name of science, and to their deleterious effects upon the morals of the rising generation. It is partly due to his influence and untiring zeal that the Society is as well known as it is to-day. He is a man, without prejudice; not at all an extremist; is very guarded in what he says; familiar with laboratory methods and all the details of the various experiments, and is consequently in a position to speak as an authority.

DR. LEFFINGWELL :

This is the first time in my life that I have stood on the platform of The American Anti-Vivisection Society ; and, except in a very broad usage of the term, it is not quite accurate, I am afraid, to speak of me, as the President has done, as an " antivivisectionist." Recognizing as I do the full weight of arguments tending to prove that there should be no compromise with a great evil, nevertheless it has seemed to me that, regarding the practice of vivisection, it is possible to draw distinctions ; and so, during the past twenty years, I have advocated, not abolition, but restriction. Instead of attempting to abolish the practice altogether, my efforts have aimed at the modification and elimination of its abuses, by bringing the practice under the supervision of the law.

It is sometimes better not to magnify our differences of belief, but rather to examine wherein, if possible, we may agree. And, in the presence of a great peril, this policy is particularly the part of wisdom. It seems to me that modern civilization, at this close of the nineteenth century, stands face to face with a great danger. I do not know how I can better define that danger than by calling it the new doctrine of Scientific Anarchy. In its relation to theories of government, we mean by anarchy, the theory that organized society has no right to repress by force the action of the individual ; that persuasion, not legal enactments, should form the channels of conduct ; and that above all laws, and all those phases of society which we call governments, stands supreme the individual purpose and will. This is what we mean by the doctrine of anarchy.

Now, within the past twenty years, and gradually increasing in force and in acceptance, there has come to be held by many scientists in this country and Europe a similar doctrine in regard to themselves. It is the theory that a man of scientific training and pursuits is somehow to be relieved from the obligations that control the actions of other men. The ordinary man must not be cruel ; the man of science may do as he will, for there is no such thing as " cruelty " in a scientific process. In his eyes, the highest ideal is the discovery of a new fact. With the method of that discovery, when it is by vivisection, morality has nothing to do. It is in this doctrine that the scientist is supreme ; that the ordinary rules of conduct need not restrain him in the pursuit of knowledge, which, in my judgment, constitutes the greatest peril to humanity—the greatest danger to civilization that confronts us to-day.

Let me give you some proof that I am not suggesting imaginary dangers. Some three or four years ago, the American Humane Association undertook to ascertain the prevalent views entertained by the more educated classes of society in regard to the practice of vivisection. Four different expressions of opinion were presented,—one against the practice in every form; one favorable if without pain; a third restricting it solely to experimentation having some purpose of utility to mankind; and a fourth, favorable to the utmost freedom of the vivisector from all restrictions, regulations, or restraints. Let me read to you some sentences from the last expression of "Scientific Opinion":

"Vivisection, or experimentation upon living creatures, must be looked at simply as a method of studying the phenomena of Life. With it morality has nothing to do. It should be subject neither to criticism, supervision, nor restrictions of any kind. It may be used to any extent desired by any experimenter (no matter what degree of extreme or prolonged pain it may involve) for demonstration before students of the statements contained in their text-books, as an aid to memory; for confirmation of theories; for original research; or for any conceivable purpose of investigation into vital phenomena. We consider that sentiment has no place in the physiological laboratory; that animals have there no 'rights' which Man is called upon to notice or respect; that science can not be 'cruel' when her sole purpose is to investigate or to demonstrate; that it is as great an impertinence for religion or morality to assume and sit in judgment upon a scientific method, or to dictate, to physiologists, limitations beyond which extreme pain 'ought not to be inflicted,' as for theology to tell the astronomer where in the skies he should not direct his telescope, or the geologist what rocks he must not break. And, finally, while we claim many discoveries of value . . . to have been due to experiments, yet even these we regard as of secondary importance *to the freedom of unlimited research, and the independence of science from all restrictions and restraints.*"

Now, ladies and gentlemen, *that* is what I mean by the theory of scientific anarchy. The scientific vivisector is to be above and independent of all restrictions and restraints. To criticize his investigations as "cruel" is supreme impertinence. With his methods "morality has nothing to do." Perhaps you think no one would sign such an expression of his views. On the contrary, it was signed by the presidents of two of the largest universities in America. It was signed by leading professors in

Columbia College, in Cornell University, in the University of Chicago, the University of California, the University of Wisconsin, Harvard University, Princeton University, Stamford University, the University of Michigan, in Yale Law School, and Yale Divinity School. Some, indeed, struck out a word or two, but the majority put their names to it without modifying it in any way.

Can we not all see to what such teaching inevitably leads? When you tell a man that he is superior to the restraints which regulate the conduct of other men, there are no boundaries to the cruelties he may not commit. One does not need to go to what is called "antivivisection literature" for proof of this. This afternoon let me summon a single witness to testify for us, a witness who can not be suspected of undue leaning to our views, for I refer to Dr. George M. Gould, the editor of *The Philadelphia Medical Journal*. In his address, two or three years since, before the American Medical Association, he referred to Dr. Klein, who told the Royal Commission that he "had no regard at all" for the suffering of the animals he used, and that he had no time for thinking what the animal would feel or suffer. "It may be denied," said Dr. Gould, "but *I am certain a few American experimenters feel the same way, and act in accordance with their feelings.* . . . They are not by any means the majority, and they must not only be silenced, but their useless and unscientific work should be stopped. *They are a disgrace both to science and humanity.*" He asserts that there are men "who conduct experiments without preliminary knowledge to choose, without true scientific training or method, and only in the interest of vanity"—than which a more terrible impeachment could hardly be made. He refers to "the atrocities that have stained the history of Latin vivisection, before which . . . one shudders at the possibilities of mental action in beings that bore the human form and feature." These are the admissions of a medical writer who never tires of ridiculing those who are opposed to vivisection. It is he who tells us that here in America are vivisectioners who torture for the gratification of vanity! It is his unwilling finger that points to the pit of infamy and cruelty, toward which the practice of unlimited vivisection inevitably leads.

In introducing Crammond Kennedy, Esq., of Washington, the President said as follows:

We have heard from the two professions, Divinity and Medicine,—it is now my duty to introduce a representative of Law. Mr. Crammond Kennedy, of Washington, D. C., has been doing good

work in the District of Columbia, for the purpose of extending the influence of the "Society for the Prevention of Cruelty." Certain things done in the Army Medical Museum there—barbarous mutilation of living animals not under anæsthesia, such as gouging out eyes and slicing off sections of brain—have called forth protest from many quarters, and have convinced many people, physicians and others, that something must be done to prevent it. Mr. Kennedy will not only speak to us about the work in Washington, but will give us his views on vivisection, based upon a careful study of that gruesome subject.

MR. CRAMMOND KENNEDY:

Mr. President and Ladies and Gentlemen of the Society: The part that has been assigned to me in this meeting, as I understood it before coming here, was to make a short statement of the bill which is now pending in Congress for the regulation and supervision of vivisection. I have no personal knowledge whatever in regard to the practices in any department of the Government, such as your honored President has stated. Such things as that may be done, but if they are done I never have heard of them, and I am free to say that I think there must be some mistake about that. I do not mean to be understood as saying that I think there is no unnecessary cruelty practised in the laboratories in Washington; I have no doubt that there are unnecessary and cruel experiments made in all laboratories; but I simply do not desire to be responsible for the statement that there is any such state of things prevailing in any governmental or other laboratories in Washington.

Now, I have here, printed as an appendix to Senator Gallinger's report on vivisection, a copy of the amended bill which the Senator's committee—that is, the committee on the District of Columbia—recommended for enactment by Congress, and I should like to run over with you the principal features of this bill. Before doing that, however, I want to say a word or two in regard to what may be called an initial or preliminary question. Is vivisection indispensable? Because, if it is, it can not be abolished. Nothing that is indispensable can be abolished. It would not be indispensable if it could be abolished. Whatever is founded on any actual necessity must exist. Now, being a layman, and feeling like our honored and reverend friend, the Bishop,—although lawyers are accustomed to discuss everything at times, and participate in the trials even of physicians for malpractice, a thing which I have done myself,—still I do not forget that I am a layman in respect to this question of vivisection, and hence I am delighted to have in my hands, from the very highest possible medical and experimental authorities, this little book, because the author thereof was an eminent experimenter in his early days, and toward the close of his life he was physician to Her Majesty, the Queen, and stood at the very head of his profession in England—Sir Benjamin Ward Richardson. He has written a little book entitled "Biological

Experimentation," which I wish was in the hands of every physician in the United States, for here is a physician speaking not only from the depths and plenitude of professional learning and practice, but from the heart, that throbs in every page of the book, which makes you feel that you could trust your life and everything else to a man like him. He speaks as one having authority, and the first chapter of his book is dedicated to a discussion of the question, "Is biological experimentation indispensable?" "The word 'indispensable' in the above question is the difficulty. Is any method of research, any direction of research indispensable? I do not think it is. We are given to say, when we see that something done has led to something gained, that the something done was warrantably indispensable. But, at best, this is only *post hoc et propter hoc*; because if what has seemed to be indispensable had never been thought of, some other plan equally good would or might have led to the same results. The human mind is so inventive, so versatile, that nothing in methods of learning can be considered as indispensable." Again: "In science there is no one method that can be considered indispensable. Attributes are indispensable; observation, industry, accuracy, are indispensable; methods are not. Methods may be convenient; they may be useful; they may be expedient; but nothing more. Methods run with the manners and customs of the ages. Celsus tells us that Erasistratus and the school that he founded laid open the bodies of criminals in order to study by direct observation the action of the intestinal organs during existence—that is to say, in the state of life. The act at that date of civilization probably shocked no one; it was no doubt in accord with the spirit of the times."

Now, passing to another question, and I won't detain you long, I wish to recommend the reading of this book to every person who is interested in the subject and wants to have authority on statements that can not but have effect when it is known that they come from such a source. The point here on which I am going to read a few lines is that experimentation is not only not indispensable, but that it is frequently misleading, on account of the differences between the so-called lower animals and ourselves—the physical differences: "Dr. Weir Mitchell, of Philadelphia, observed that pigeons were practically unaffected by opium. He administered as many grains of opium to a pigeon as would have been sufficient to destroy the lives of two or three strong adult men not addicted to opium. I took up the same research, and found that pigeons could for a time live on opium as if it were a food without showing any indications of narcotism, such as are seen in man unused to the drug, when it is taken even in small doses. I found that the goat would take tobacco in what would really be poisonous doses for man, and suffer no injuries."

Speaking of the results, so far as pain is concerned, of the same experiments, or even the same diseases, on different animals, also upon different people, he says: "Amongst the lower animals comparisons are even more difficult to make, and certainly no animal can in any way compare with man in respect to the sensibility

to pain ; in the face of so much difference as to sensibility experiments bearing on pain are open to the most serious error." And, by the way, that reminds me that a man who is said to be by many expert judges the greatest living surgeon,—I mean Mr. Lawson Tait,—says that once, for the eighteenth time that he had performed one of the most difficult and dangerous operations known to surgery, he deviated from his own methods acquired by observation and by practice, and followed the suggestion of a celebrated French experimenter who had discovered, or thought he had, that a certain improvement in that operation had been suggested by one of his experiments upon one of the lower animals, and his patient (Mr. Tait's) died ; it was the only death, if I am not mistaken, in these nineteen operations.

Now, if you will pardon that digression, I will go back to the law. This bill, which, we hope, will become an act, sets out by making any violation of its provision an offense punishable by a fine of \$150, and for the second or subsequent offense, \$300, at the discretion of the court, or to imprisonment for a period not exceeding six months. Now, a law that will impose a penalty like that should, of course, be carefully framed, so as not to infringe upon any individual right or upon the legitimate domain of scientific experimentation,—if there be a domain,—and, by the way, the bill recognizes that there is such a domain, and proposes only to regulate and supervise vivisection.

The first provision is that "the experiment must be performed with a view to the advancement by new discovery of physiological knowledge, or of knowledge which will be useful for saving or prolonging life or alleviating suffering ;" and the person who performs the experiment must have a license from the commissioners of the District of Columbia, or by a duly authorized medical officer of the Government of the United States or of the District of Columbia. And on the subject of experimenting on the animal which is offered at the Altar of Science for the good of humanity, there is a provision which says, that—"The animal must, during the whole of the experiment, be completely under the influence of ether or chloroform to prevent the animal feeling pain, excepting only that in so-called inoculation experiments or tests of drugs or medicines the animal need not be anæsthetized nor killed afterward, nor in tests of surgical procedure need animals be kept completely anæsthetized during the process of recovery from the surgical operation. Otherwise than this the animal must be kept from pain during all experiments." And then there comes a provision that under no circumstances whatever must any experiment be made on living animals in the way of vivisection in public schools. I am sure that provision will commend itself to the heart and head of every person present. The next provision is that—"Experiments may be performed under the foregoing provisions as to the use of anæsthetics by a person giving illustrations of lectures in medical schools, hospitals, or colleges on such certificate being given in this act ;" and the act proceeds to require that three practising physicians and a profes-

sor of some branch of medical science in an established college in the district must sign a certificate, and no experiment whatever of this sort can be made in the district unless it has been at a place where it is done by an institution, unless it is done at a place that is registered and licensed by the commissioners of the district. Then, there is a further provision—and perhaps this is the most important of all—for the inspection of these places, where such experiments are conducted, by four inspectors appointed by the President, and these gentlemen are to visit these places without any previous announcement, so that there will be no preparation for their coming, and they will have a chance to see how these laboratories and experiments are conducted from day to day.

Now, it seems to me, ladies and gentlemen, that nothing could be more reasonable than this bill. You notice that it simply provides that the persons who perform these experiments shall be qualified to make them—that is to say, they shall not be novices seeking experience at the cost of God's innocent creatures, but that they shall have the requisites and professional training for doing such things.

And then the act also provides that for mere purposes of demonstration—that is, of teaching things and by object-lessons, that can just as well be taught on the authority of the professor—such experiments shall not be performed unless under a certificate from the proper persons certifying that such demonstrations are necessary for the proper instruction of the student.

Now, before I sit down, I want to read to you just one or two little things that show, from the highest professional source, that we are not battling with an imaginary foe, but that the evils that we are seeking to correct do exist in the most outrageous form, and to a very general extent. I scarcely need say that after what Dr. Leffingwell has said, but I want to read you a sentence or two from the examination of Sir William Ferguson, before a Parliamentary Commission on the subject of vivisection. Now, who was he? He also was a famous experimenter, that is, in his younger days. As he got older, as the sacredness and the mystery of life deepened in his own consciousness, as he came toward the close of his life and looked back, he began to think that perhaps those things which he did with so much compunction, like the drowning of our dear friend's little dog, might have been avoided, and so we find Sir William Ferguson giving his testimony. He was the titular head of his profession in Great Britain; he was a most successful operator; he was one of Great Britain's greatest anatomists, its most widely employed practitioner, its most successful teacher, author of its principal text-books on surgery; and now, when he is dead and has given this testimony, we are told—what?—by the little bits of doctors that he was not a scientific surgeon because he did not believe in vivisection; but nobody said this during his lifetime. In 1873 he was elected President of the British Medical Association. You can tell your doctor friends that the most impressive testimony against the abuse of vivisection

tion has been given by the most famous physicians and surgeons in this and in other countries. The truth is, ladies and gentlemen, that very few people seem to know that there is a well-defined scientific opposition to vivisection. I mean that in the ranks of surgeons and physicians there are men in the forefront who not only do not believe in it, but say that it has been and that it is a false light and that it ought to be abolished. Now, to me, that is one of the most promising signs in this campaign upon which we have enlisted that really great men in the ranks of medicine and surgery do not believe in vivisection.

Now, this was one of the questions that the Parliamentary Commission put to Sir William Ferguson :

Q. "Are experiments that involve suffering carried to a greater extent than they need be?"

A. "I think so."

Q. "In what respects?"

A. "There is continued and, in my estimation, useless repetition. When once a fact which involves cruelty to lower animals has been fairly recognized and accepted, it seems to me that there is no necessity for a continued repetition of experiments to display that fact."

Ladies and gentlemen, if Sir William Ferguson's suggestions were adopted and all experiments were prohibited, which are merely in the light of demonstration of accepted facts, Dr. Leffingwell, how much suffering would remain to be done away with? [Answer not heard.] It certainly would eliminate an enormous amount of the suffering that we all deplore. It has been said that "there is no royal road to learning." We all know that. In the path of study, whether it be in botany, in geology, in astronomy, or in physics, all of these facts are argued, but they are pleasant. There is God's sunlight, and His free, fresh air all about you. But in this other avenue of research there was never a man who put a knife into a quivering, innocent creature, if he *were* a man, but with compunction. And I tell you that is something to think of. That other avenue of research and knowledge has Heaven's benediction over it, but this is the Inquisition of modern times. It is the "eternal hell of science!" It is like the doctrine in which some men believe, that as long as there is an angel or a song in heaven, there will be a devil in hell! We are told by the scientists that this must go on forever and forever; that animals will always be tortured; that science will always require suffering! I, for one, will say that I am willing to relinquish every benefit that can come to me in the alleviation of suffering, or the adding of a few more days to my petty life; I am willing to relinquish it all for my fellow-creatures,—the dogs and the horses that we love, that help us and live with us in this fleeting life, if they can only be saved from the pangs of this scientific Inquisition! [Applause.]

THE PRESIDENT :

We anti-vivisectors are necessarily so particular in regard to our statements that, instead of exaggerating, as might be inferred from what has been said, we are, if anything, careful rather to say just a

little on the negative side of absolute fact. The book which I hold in my hand was printed under the supervision of the Government. It contains the testimony, etc., of the persons who were called upon to give testimony when Senator Gallinger's "bill for the restriction of vivisection" was being considered. You will allow me, in justification of my remarks when introducing Mr. Kennedy, to read from it this communication from a physician :—

"It was my lot for a number of years to be engaged in the Microscopical Division of the Army Medical Museum, and I saw practised the most inhuman and barbarous mutilations of the dumb animals under the supervision and with the sanction of the United States officers in charge. A desired part or section of an animal would be removed, not under anæsthesia, and the poor beast would then be placed back in its cage or vessel until it suited the convenience of the operator to help himself to another portion, so long as the animal would survive these tortures. I have thus seen animals with eyes, section of brain, and other parts removed and kept reserved for future experiments for a number of days, and all for the verification and repetitions of results obtained and published years ago. These unnecessary horrors practised openly with the sanction of the United States medical officers make me think that stringent laws are needed to restrict such proceedings. None should be permitted not calculated to give additional useful information, and then under perfect anæsthesia, and under the supervision of a board of competent men assigned to that duty.

"Very respectfully, your obedient servant,

[Signed]

"L. E. RAUTERBERG, M.D."

We have heard from law, medicine, and theology, and now our co-worker, Dr. Amanda Hale, who, being a woman, in herself combines the three, will tell us what she has learned from research, experience, and observation.

DR. AMANDA M. HALE :

Before an audience which has perhaps been accustomed to gather here year after year, I need not enter into those gruesome details by means of which *only* the reality of vivisection can be made plain to the uninitiated. I will only tell those of you who may be less familiar with the subject that the animals used count up to hundreds of thousands yearly, that they are largely our household pets, beings that, by association with their human friends, have had their intelligence so developed, their sensibilities so sharpened, that the mental suffering they must undergo, the agony of fear, the astonishment, the sense of hopeless desolation, of abandonment, must not be left out of the account when we try to estimate the sufferings of the helpless animal under vivisection.

We must remember, too, that in all our technical schools where this art is practised our young men and maidens are urged to put aside sentiment as an ignoble weakness, a foolish tenderness unworthy of the true scientist.

He is fond of calling this sentiment—which is simply the heart's love put into action by the moral sense—sentimentalism, and its expression a manifestation of hysteria.

The vivisector in the pursuit of knowledge has learned to look upon his victim—which he calls *material*—precisely as the chemist looks upon his test-tubes and reagents, and treats them accordingly.

In the words of Sir Henry Acland, an eminent apologist for vivisection: "So many persons have got to deal with these wonderful and beautiful organisms just as they deal with physical bodies that have no feeling and no consciousness."

Claude Bernard, the great French physiologist, said: "A physiologist is no ordinary man. He is a learned man, a man possessed and absorbed by a scientific idea. He does not hear the animals' cries of pain. He is blind to the blood that flows. He sees nothing but his idea, and organisms which conceal from him the secrets which he is resolved to discover." Dr. Cyon, Professor of Physiology at St. Petersburg, said much the same: "The true vivisector must approach a difficult vivisection with joyful excitement. He who shrinks from cutting into a living animal, he who approaches a vivisection as a disagreeable necessity, may be able to repeat one or two vivisections, but he will never be an artist in vivisection. The sensation of the physiologist when, from a gruesome wound, full of blood and mangled tissue, he draws forth some delicate nerve-thread . . . has much in common with that of the sculptor."

Should it now be asked what impels men to these researches, it can be answered in great part by two distinguished experimenters.

The highest, for example, Dr. Ludimar Hermann, Professor of Physiology and Medical Physics at Zurich University, said: "The advancement of our knowledge, and not utility to medicine, is the true and straightforward object of all vivisection. No true investigator in his researches thinks of the practical utilization. Science can afford to despise this justification with which vivisection has been defended in England."

Dr. Charles Richet, the French physiologist, said: "I do not believe that a single experimenter says to himself, when he gives curare to a rabbit, or cuts the spinal marrow of a dog, or poisons a frog, 'Here is an experiment which will relieve or will cure the disease of some men.' No, in truth, he does not think of that! He says to himself, 'I shall clear up an obscure point; I will seek out a new fact.' And this scientific curiosity, which alone animates him, is explained by the high idea he has formed of science. This is why we pass our days in fetid laboratories surrounded by groaning creatures, in the midst of blood and suffering, bent over palpitating entrails."

Add to this scientific curiosity this passion for the acquisition of knowledge, *personal ambition*. In England original research gains the Fellowship of the Royal Society and position and emoluments follow fast. A desire to benefit humanity by some new discovery is not, if we may believe Hermann and Richet,—and I

could add much more similar testimony,—the controlling motive. And yet this is the motive at once put forth and vehemently insisted upon whenever the practice of vivisection is attacked as cruel and immoral. The appeal of vivisection, then, is to human selfishness. Religion teaches the sacrifice of self; Science appeals to human selfishness for sanction of the cruelties of her torture-chambers.

Some great benefit to humanity is constantly promised, but I must not fail to say that, were this excuse valid, which I totally deny, there has never been any discovery made by experiments upon animals of importance enough to justify the cruelties practised in a single laboratory in a single year. Dr. Sir Benjamin Ward Richardson, who stood for many years at the head of the medical profession in Great Britain, said, in reply to the question, "Is vivisection necessary for the advancement of the healing art?" "I, for one, dare not say that it is indispensable. It *may* have confirmed discovery; it *may* have expedited discovery; but it is not indispensable." The discussion of this part of the subject would lead to very interesting investigations, but I dismiss it here because I wish to dwell longest and most emphatically upon the spiritual and ethical side of this question.

I repeat that Religion,—and by Religion I mean that Religion which is the common possession of all churches and all souls,—Religion teaches the sacrifice of self, and Science appeals to human selfishness for sanction of her worst cruelties. Here is the parting of the ways. It must be admitted, sad as it is, that Science so far has found more followers than Religion, but I believe that this is largely because, in this special instance, the whole subject of animal experimentation is almost unexplored.

A Congregational minister, who had read only enough to know something of its cruelty, said to me, last summer:—

"It is, indeed, a terrible practice, but then, if it is for Science"—He ended with a sigh.

Another, an eminent minister of my own church, said:—

"I am not in favor of cruelty, but I think this question is for experts to decide."

I think that these expressions fairly represent public thought, and so I beg you to have patience with me while we examine them somewhat minutely. They seem to me to involve several extraordinary presumptions.

Science is a broad term. It may be defined broadly as knowledge. To this we take no exception. More definitely, Science is an orderly arrangement of facts. There are many branches of Science. There is astronomic Science, which explores the wonders of the starry heavens. There is electric Science, which lends itself so royally to the uses of certain arts and the service of man. With these and with a great number of other Sciences Religion can walk hand in hand.

Religion and Science part company only when Science contravenes the great primal truths of Religion, and appeals for the justification of her acts to that basic element in human nature which Religion condemns, and which it is her duty to destroy—human selfishness.

We do not now speak of justifiable and honorable selfishness which recognizes the Golden Rule as its guide, but that unscrupulous selfhood which seeks the benefit of self at no matter what cost to another. This is the selfishness to which the animal experimenter appeals.

Shall we follow Religion or Science?

The clergyman whom I have quoted thought the question should be decided by experts.

Precisely what did he mean—what does any one mean by experts? There are many experts. In the domain of medicine, those of you who have sometimes followed the opinion of experts in criminal trials may have noticed that there is by no means a *uniformity* of opinion in regard to the matters left to their decision; that, in fact, the opinions are as diverse as they well could be. Almost as various and unlike as the individual men are various and unlike. It will not do, then, to plant ourselves on the shifting sands of average expert opinion. But our friend's premise seems to imply that there is somewhere an expert or a number of experts whose opinions are authoritative. I do not know of any such expert. My studies have failed to reveal to me any man, however learned, however distinguished, whose opinions are not hotly contested by other experts, just as distinguished, just as learned.

They do not agree upon the main question of whether animal experimentation is essential to the welfare of the human race. The only place where they speak as one man is when they assert that, as scientists, they have a right to vivisect animals, and they propose to do it whether or not the rest of the world consents.

But how, when, where, and from whom did this pseudo-science derive this right by which she subverts all existing systems of religion and ethics?

Who made her the court of last resort?

Her arrogant presumption is now boldly questioned. The question will not down until it is settled, and settled according to Divine law. The struggle is well begun. The contest will be hard and long and bitter. But the gospel of Might will not forever triumph over the gospel of Right.

As the great stone Sphinx, standing among the sands of the African desert, sees the ages come and go, and come and go, and only inch by inch, as the centuries pass, is being covered from sight, so this hoary monster, Might, set in the desert of human thought and experience, lording it over Right, shall, little by little, as the tide of human progress sweeps past and the sun of true Christianity shines over the barren waste, and the race forsakes its low plane and rises upon the ruins of its dead self to the heights of God, be finally hidden from all eyes and not a vestige remain to mark the place where its ugly front dominated the helpless.

But even if there were a consensus of expert opinion on this subject, I deny that the experts have or should have any jurisdiction in this matter.

It is, first and foremost, an *ethical* question. It is a question of conscience. Would you submit an astronomical doubt to a doctor of medicine, a question in electrical science to an anatomist, a

chemical puzzle to a philologist? Equally absurd would it be for a physiologist to attempt to decide a question of conscience for you or me. But he would not pretend to do it. He would claim that conscience has nothing to do with it. We insist that it has *all* to do with it. Were his material stocks or stones, we should regard his work with indifference. They are not stocks nor stones, but living, sentient beings, capable of exquisite suffering even as we are capable of it, possibly as much more sensitive to pain than we as their physical senses are keener than ours; beings whom, in the evolution of Christian thought, we have come to regard as children of God like ourselves, humbler but beloved children, whose interests are intertwined with those of our race, inextricably associated with us in the scheme of the universe, bound to us by a thousand tender ties of love and gratitude, and making, finally, that last and omnipotent appeal to our sympathy and protection by their utter helplessness and dependence upon us. And so, as a matter of Christian chivalry, we have taken up arms in their defense, not to lay them down until the bonds are broken and these poor children of our common Father go free.

This is also a sociological question, and here again the physiological expert has no jurisdiction. It is a most important sociological question, and concerns the future of the race more nearly than any other question at present before it. Whatever the material development of that vast imperial future toward which we look, whatever the intellectual unfolding, whatever the immunity from disease that might be gained by man from cruelty, will the world be bettered when men and women have uprooted all sentiment from their hearts, and learned to look on the lower, sentient creation from a purely scientific point of view? God pity the race when that day arrives!

We come now to the last excuse of human weakness and wickedness. Paraphrased a little, in the interest of perspicuity, it may be stated thus:—

Certainly cruelty is wrong—under ordinary circumstances—and vivisection is, as you say, most cruel; but in the interest of science, and possibly in the remote interest of the human race, it must be permitted.

Are right and wrong dependent upon conditions? Can the moral law, then, be suspended at our option? May it occasionally be overridden by human selfishness? Is it the signature of God Himself indelibly engraved on human consciousness, or is it writ in water by human caprice, at the mercy of any storm of passion or stress of temptation?

There can be but one answer to these questions. Unless every step so far taken by the race in its long, slow, toilsome climb to a higher plane is a mistake and a folly; unless all history is a lie, progress a delusion; unless the tears and prayers and groans of souls in travail seeking the Infinite Good are all to go for nothing, sooner or later the world must recognize the truth that no civilization, no science, no scheme for human welfare can ever be builded in perpetuity upon the trampled rights, the crushed lives, the struggling, throbbing agony of helpless creatures. To hold fast by the

Eternal Law, to read it by the shining light of the Golden Rule, which in the process of the ages has broadened and broadened until it has enwrapped the whole creation of God—here is our only safety and here that Divine at-one-ment which gathers every intelligence, whether of man or bird or beast, within its all-embracing tenderness.

AMANDA M. HALE, M.D.

THE PRESIDENT :

It seems ungracious at this time to say anything that might mar the convincing eloquence of Dr. Hale's philosophizing, and yet I feel that I ought to be granted the privilege of making a few concluding remarks in refutation of certain charges made by the medical press, and by physicians who ought to know better, who have maligned our efforts as an association, and have attempted to stultify and ignore the work done by this Society in its endeavor to lessen the reckless and irresponsible cruelty of animal experimentation.

We have been called unreasonable, visionary. It has been said that we have been established for the abolition of something that has no existence. One of the medical editors of Philadelphia, in a recent utterance, implied that the suffering of animals as inflicted by experimenters was a myth, existing only in the overwrought imagination of anti-vivisectionists!

This state of Egyptian darkness on the matter of vivisection, in the mind of this otherwise accomplished editor, may be regarded as a fair specimen of the mental state of about two-thirds of the profession on this same subject—a condition that may seem to speak well for the state of child-like innocence characterizing so many members of the fraternity. After such an *ex cathedra* deliverance, you would hardly be surprised to find a rattle and nursing-bottle fastened with the scissors by a string to some part of this particular editorial sanctum. It is such remarks as these made by certain writing members of the profession that enable us to feel that there are other people besides the heathen Chinese whose "ways are childlike and bland"; but, unfortunately, we can not make the entire world green by putting on green spectacles.

The interested community, indeed, have been blinded by the special pleadings of men, often capable and influential, with all the arts of persuasion, all the power of people in office, and all the arguments of selfish appeal at their fingers' ends.

Almost the entire profession have been so influenced by the revival of the old medical superstition, animal therapy, or, rather, so blinded by the adroit claims of that new form of commercialism in medicine known as animal therapy,—viz., the treatment of diseases by the secretions and excreta of animals,—and have been so duped by the cry of "Progress," "Progress" (for sweet are the uses of advertisement!), which has been attached to it by its dealers, as a boy attaches a tail to a kite, to make it go; and have been so convinced that the happy state of prospective immunity from certain destructive disorders is the result of this modern barbarity of squirting all sorts of nameless decoctions into the blood and tissue of

helpless dogs, and committing all sorts of mutilations on "the harmless, necessary cat," and the like, that it is almost as much as a man's reputation is worth to stand up in a meeting of medical men and protest against it.

It is for the purpose of convincing you that this and similar societies throughout the world—there are now ninety-five anti-vivisection societies—have not come into organic being for the abolition of *myths*, that we have taken pains to write out a synopsis of a few of the many cases found in current medical literature, and that are fair specimens of the dreadful things that are being done, not always nor mostly by people—as is often thought—practising medicine, but by men, too, in the pay, directly or indirectly, of the great manufacturing houses.

It is in order to make evident that these things are being done *now*, here and by our own people, the stentorian denial of the medical press to the contrary notwithstanding, that we have taken pains to quote from the words of these transgressors of the law of mercy we maintain, the following deliberately written accounts of their offenses—offenses that surely, in the words of Macbeth, have the "primal curse" upon them, because of the blasphemy implied by following them to their logical conclusion. For if good to man is gained by torture, then, when vivisection is torture, it implies that a good God has designed that man, the flower of creation, should secure exemption from his own physical distress by the infliction of torture and torment, laceration, disarticulation, and relentless agony on His innocent creatures!

From the "Journal of Experimental Medicine" for March, 1898, under the head "Experimental Thyroidism," we find the following:—

"Removed the thyroid gland from a healthy dog, minced it with warm water, pressed out the juice and injected it into the veins of another dog." "Three hours later the dog fell into a peculiar cataleptic condition, which lasted one hour and a half."

Please try for a few moments to get into your minds the details and consequences of these two briefly told operations, and see what they signify in reference to the moral obtuseness of the operator and the physical suffering of the creatures operated upon.

In connection with other cases mentioned in the same paper we are told that "abscesses occurred," and again that by injecting extract from the liver, suprarenal capsules, and kidneys of calves into dogs, rabbits, guinea-pigs, and frogs there were produced "spasms, dyspnœa, convulsions, and death."

After the subcutaneous injection of these abominations into the above-mentioned animals, the experimenter continues to tell us that "excessive agitation and general prostration appears," and, in addition, "vomiting, dyspnœa,"—viz., difficulty in breathing,—and somnolence." The next morning, we are further informed, "animals were paralyzed and subsequently died."

Again, after squirting a certain fluid into the blood-vessels of another creature, it is said, "In four hours the temperature had risen, in four more hours it fell," the animal dying later on.

Again: "Intravascular injection of the fresh juice produced death."

In the same journal, under the caption "Thyroidectomized Dogs," occurs the following: "But first please think of what the phrase 'thyroidectomized dogs' implies:—dogs with the thyroid gland carefully dissected out with a knife, an operation requiring patience, experience, and skill. Think of the amount of painstaking practice by these men before attaining the proper degree of manipulative dexterity necessary for the successful performance of this delicate operation—an operation, because of its danger, never done on a human being. Think of the hands stained in innocent blood, hearts immunized from pity. Think of the lust of curiosity so engrossing that ears are deadened to the cry of anguish; that symptoms indicating intense and prolonged suffering are coolly jotted down, without regret, as mere links in a chain of evidence which, although full of sound and fury on the part of operator and victim, signify scientifically nothing."

All this and more is implied by the title "Thyroidectomized Dogs."

"The removal of the gland," the paper says, "produces a sort of cachexia in the animal." "They have tetanus, opisthotonos; they go into peculiar calaleptic conditions."

The same journal calmly tells us that Ballet and Enriques endeavored to produce experimental exophthalmic goiter in two dogs.

Can you comprehend at once the amount of suffering indicated by these expressive phrases?

If any of these investigators suffered from any one of the painful conditions coolly produced over and over again on friendless animals, they would give all the world to get rid of it; and yet day after day and sometimes night after night they will continue the production of this sort of suffering, leaving their poor victims sometimes writhing in anguish, restlessly trotting the circuit of their confined prison-house, while they are out at some convivial gathering, or, perhaps, narcotizing themselves with tobacco in some part of their own comfortable home, lulled into unmanly content by a drug, while their wretched victims are howling in agony.

The article above continues to tell us, with apparent approval, that Ballet and Enriques "injected unboiled thyroid extract, and claimed that besides fever, tremor, agitation, and tachycardia," it also "caused swelling of the thyroid gland."

"The intestinal hemorrhage," we are told, "in these cases, was attributed to vasomotor origin, septicemia, and abscess of the parotid gland."

It would be amusing, if it was not so heartless, to notice with what owl-like solemnity most of these gentlemen refer to each other in their printed publications, always using only their last names, as Mattei, Eulenberger, Chonkowichi, and the like, as if they were known the world over as great *savants*, to whom the ordinary interest in Christian names was a matter of the merest indifference—scientific voices crying in a sentimental wilderness, and in the manner they would seem to think that posterity will refer to them as the experimental Miltons and Homers of a physiologic world.

Doubt their infallibility and off goes your head.

As, for example, Fillyfolli,—they often have foreign names,—in writing, quotes something to the effect that Finkelstein squirted ten drops of spleen-juice into the right lumbar region of a yellow pup weighing $3\frac{3}{4}$ pounds, and that he (the pup) gave three howls, turned up his eyes and his toes, and died.

In the next number of the same journal, Finkelstein tells that Fillyfolli injected ten drops of spleen-juice into a white pup weighing $3\frac{3}{4}$ pounds, and that he (the white pup) gave five howls and didn't die. Then Ledderhose comes in later on with a series of observations, made with a knife and a syringe, to show that the white pup ought to have died, and that the yellow one ought not to have died, and that, if he had only lived to have given five howls, he would have lived indefinitely. Finally, Jackowski takes up the cudgel in favor of his own independent observations and against everybody else, pointing out all the errors in the work of his predecessors, until at last, as far as the practical reader can comprehend, it all ends in a "scrap" between a white and a yellow dog.

At the next meeting of some scientific society you encounter these gentlemen, and discover them to be a quartet of young fellows with a lot of idle time on their hands and cynicism in their hearts, or, perhaps, mere tragedians of science, not physicians at all in the ordinary sense, who know no more about taking care of, for example, a case of pneumonia or goiter than they do of flying. And yet this sort of heartless work goes on year after year, without a word of humane or manly protest from the profession it disgraces.

In this paper about "artificial exophthalmic goiter," the experimenter continues talking about what has been done in this way by other people until you are actually sick of it all, and then he begins over again to give an account of his own independent investigations on ever so many dogs, cats, and monkeys, all to show that he really does not know how to cure a certain disease that often gets well spontaneously, and, when it does not, can be cured as Dr. Stillé has pointed out and as the speaker has verified in a number of cases, by the internal administration of iron and the application to the enlarged thyroid of the faradic current—a fact of which this writer seems entirely ignorant. And this is often the way with experimenters,—they seem to be unacquainted with the familiar facts of practical medicine and the effective way in which the standard remedies can be used to combat most of the ills of life.

A sentence says, "Many of the animals were utilized for a number of other experiments, but a week or more was usually allowed to elapse between experiments, unless the animals in the meantime died."

Another paper begins: "Four yellow, mongrel dogs of about the same weight were chosen. One dog received daily a hypodermic injection of thyroid extract, and died on the sixth day, having exhibited, during life, emaciation, great weakness, paralysis of all four extremities, temperature having risen to 106° ; dyspnœa and bloody evacuations."

All the other dogs suffered in different ways except one, who

was too contrary to do anything but wag his tail and keep well, apparently to the experimenter's great confusion.

Listen, again, to this graphic picture of physical and mental distress, copied from a number of the same journal, produced by a hypodermic syringe with a coward at one end and a homeless dog at the other. The chief actor in this tragedy writes that after his deadly squirt-gun had entered the quivering flesh of his confiding victim there was "emaciation more marked; fibrillary muscular twitchings extremely prominent; hind legs stiff, rigidly extended; voluntary movement completely lost; cutaneous sensation heightened; considerable cyanosis. Exophthalmos [bulging of the eyes] finally set in, and after two slight fits respiration ceased."

November, 1898, same journal, under the caption "The Fate of the Giant Cells," the writer tells how he had pieces of foreign substance, including bits of raw potato, inserted in the eyes of rabbits. The eyes, under aseptic precaution and cocain anæsthesia, were opened with a knife, the foreign material inserted through the incision, which was then closed. The paper says: "These operations were skilfully made for me by Dr. ———, Instructor in Ophthalmology in ——— College, and I wish to thank him for his *kindness*!"

In the November, 1898, number of the same journal in another paper, entitled "Notes upon an Epidemic of Fowl Cholera," the author, by various injections made from the dead fowl, tries to transmit the disease to dogs and rabbits.

You naturally wonder what sort of disease chicken cholera would be in a dog.

He writes: "The last rabbit, the ninth of the series, dying from artificially induced disease, 'fowl cholera,' the decomposed flesh of the chicken being squirted into the tissues of the rabbit [rabbits are so much in the habit of eating chickens], revealed the following lesions at the autopsy," and then he continues, for two mortal pages of up-to-date medical jargon, to show that the poor, poisoned animals not only died of chicken cholera, but also of every other disease under the sky.

The above are but a very few from the great multitude of such, many of them so satanic in their seductive ingenuity that the pranks of Mephistopheles are mere child's play compared with them. Others so excessively silly as to make the uninitiated physician blush,—unfortunately, he sometimes has to blush alone,—and most of them proving that their authors have no sense of humor, no imagination, no pity, in many cases with no feeling of responsibility to anything higher than their own arrogant will.

It is this condition of affairs that has made anti-vivisection societies necessary; that has made so many members of the profession unspeakably unhappy because of the existence of a practice they feel themselves powerless to either control or stop; that has prevented many capable members of the fraternity from being in complete harmony with their brethren; that has induced others to stifle noble qualities and waste fine abilities in the exercise of necessarily misleading investigations; and that has convinced us that to believe the work of cruel experimental research justifiable, is to believe that God sanctions iniquity.

PLACES TO WHICH THE "JOURNAL OF ZOÖPHILY" IS SENT.

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UNIVERSITY OF CHICAGO,	Chicago, Ill.
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FOR 1898.

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 *Mrs. Clarence H. Clark.
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 Miss Grace A. Fogg.
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 Miss Emily Hinds.
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*Mrs. Joseph W. Ryerss.
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 *Mrs. W. G. Thomas.
 *Miss Anne Waln.
 Miss Rebecca White.
 Miss Ellen H. Palmer.
 Mrs. Annie L. Lowry.
 Miss S. K. Davidson.
 Miss Fannie DeL. Welsh.
 *Mr. E. H. Kennedy.

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Mr. and Mrs. Joel J. Bailly,	4 00	Mrs. Travis Cochran,	10 00
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Mrs. Barber,	3 00	Mr. George H. Earle,	5 00
Miss Mary Barker,	2 00	Mrs. John H. Easby,	2 00
Mrs. Emma J. Bartol,	5 00	Mr. May Stevenson Easby,	2 00
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Mrs. C. J. Biddle,	2 00	Miss Fagan,	1 00
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Mrs. M. L. Bisbing,	2 00	Fell & Donaldson,	10 00
Miss E. R. Blight,	2 00	Mr. Charles Ferguson,	10 00
Miss C. A. Boggs,	2 00	Miss Ferguson,	5 00
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Mrs. Bowie,	5 00	Miss Ferguson),	25 00
Mrs. Wm. H. Bradley,	1 00	Miss E. L. Fithian,	2 00
Mrs. Wm. Brinton,	1 00	"Fluffy,"	5 00
Mrs. Conyers Button,	2 00	Mrs. Henry Abbett Fry, . . .	2 00
Mrs. J. W. Carscallen			
(Brooklyn),	5 00		

*Deceased.

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Friend of Animals (through		Miss Anna P. Stevenson, .	2 00
Miss Knight),	50 00	In Memoriam, A. P. S., . .	2 00
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Mrs. Wm. Lowber,	2 00	Mrs. Robert C. Thomas, . .	2 00
Mrs. A. L. Lowry,	5 00	Mr. and Mrs. Samuel H.	
Miss Elizabeth S. McEwen,	10 00	Thomas,	10 00
Dr. and Mrs. James Martin,	20 00	Miss C. W. Thorn,	5 00
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Miss Martha Milligan, . .	2 00	Mrs. Alfred Tucker, . . .	2 00
Miss Eliza Otto,	2 00	Mrs. Lewis D. Vail, . . .	2 00
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Mrs. M. L. Porter,	1 00	Mrs. John G. Watmough, .	5 00
Mrs. J. C. Randall,	5 00	Miss F. DeL. Welsh, . . .	10 00
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		Mrs. R. P. White,	5 00
		Mr. Thomas Earle White, .	2 00
		Mrs. Joseph M. Wilson, . .	2 00
		Mrs. Owen J. Wister, . . .	10 00
		Dr. Matthew Woods, . . .	2 00

The following subscriptions and donations, having been received subsequent to the closing of the treasurer's books for 1898, will appear again in the report for 1899:

Miss Barker,	\$2 00	Mrs. Brewster Wood, . . .	\$5 00
Mr. Henry Flanders, . . .	\$2 00		

HONORARY MEMBERS.

- | | | | |
|---------------------------------|---|---------------------------------|---|
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| REV. SAMUEL E. APPLETON, D.D., | Church of the Mediator. | | |

* Deceased.

FORM OF A BEQUEST.

I give and bequeath to the "American Anti-Vivisection Society," incorporated in the State of Pennsylvania in May, 1883, the sum of [*here state the sum or the stock, etc., to be given*], for the use of the said Society absolutely.

FORM OF A DEVISE.

I give and devise [*here describe the real estate intended to be given*] unto the "American Anti-Vivisection Society" incorporated in the State of Pennsylvania in May, 1883, their successors and assigns forever.

~~And~~—All gifts to charities, to be effectual, must be made in a will, signed at its end by the testator, executed in the presence of at least two witnesses, at least thirty days before the death of the testator.

ANNUAL REPORT OF TREASURER.

SAMUEL H. THOMAS, *Treasurer*, in account with THE AMERICAN ANTI-VIVISECTION SOCIETY.

1898.		Cr.	
Jan. 1.	Balance on hand as per last report, . . .	\$776 31	
Dec. 31.	Received for subscriptions, '98, . . \$359 00		
	" " donations, 735 00		
	" " net proceeds of fair held in December, 1898, including donations and sundry cash payments,	1094 00	
	Received from sale of pamphlets,	1000 00	
	Received from interest on deposits in The Trust Company of North America to January 31, 1898,	29 91	
	Received from interest on deposits in Land Title and Trust Company to October 31, 1898,	27 90	
	Received from legacy from Ellen B. French,	47 11	
		1000 00	
		\$3947 33	
1899, Jan. 1.	Balance on hand,	\$3072 51	
Examined and found to be correct.			
MARY S. MARTIN,			
MARY B. RANDALL.			
March 17, 1899.			
1898.		Dr.	
Dec. 31.	Paid for printing,	\$97 50	
	" " Annual Report,	71 50	
	postage, petty expenses, etc., through Sec'y, . . .	57 60	
	Paid Geo. C. Newman, 806 Market St., framing picture,	\$226 60	
	Paid Francis E. Wessels, stenographer at Annual Meeting,	2 50	
	" " S. L. Emory for pamphlet "Medical Opinion,"	19 00	
	Appropriation to Dr. Amanda Hale, Exchange on New York draft for legacy of Ellen B. French,	150 50	
	Court certif., legacy of Ellen B. French, Paid Arthur Westcott for articles for newspapers,	15 72	
	Paid Batley, Banks & Biddle for engraving seal,	300 00	
	Paid for 100 copies of "Commercial and Financial World,"	100 00	
	Paid for subscription to "Life,"	10 00	
	Paid Henry Ronsieke for press clippings,	5 00	
	Advertisement in City Mission Directory, Appropriation to National Council of Women, through Mrs. R. P. White,	5 00	
		1 00	
Total expenditures,		\$874 82	
1899, Jan. 1.	Balance on hand,	3072 51	
		\$3947 33	

SAMUEL H. THOMAS, *Treasurer*.

CHARLOTTE W. RITCHIE, Treasurer, in account with
JOURNAL OF ZOÖPHILY.

1898.		DR.	
Jan. 1.	To Balance,		\$36 25
	Subscriptions,		101 03
	Advertisements,		165 50
	Anti-Vivisection Society,		135 00
	Women's Penna. S. P. C. A.,		168 89
			<u>\$606 67</u>
1898.		CR.	
By	Printing Journal for Twelve Months,		\$462 50
	Monthly Expenses paid by Women's Penna. S. P. C. A., . .		50 39
	Balance,		93 78
			<u>\$606 67</u>
January 1, 1899.			

STATEMENT OF NET PROCEEDS OF FAIR.

RECEIVED.

Mrs. Richard P. White and Mrs. H. M. Parker, \$329 17

Including checks from—

Mrs. Lowry, \$50 00
 Rebecca E. Pancoast, 5 00
 Mrs. Samuel Welsh, 10 00
 Mr. Flanders, 10 00
 Mrs. H. C. Register, 5 00
 Hannah R. H. Lee, 10 00
 Geo. H. Earle, 5 00

Donations:

Miss Wells, 1 00
 Mrs. Liebrandt, 5 00
 Miss Boggs, 10 00
 Mrs. Charles Cleveland Dodge, 4 00
 Miss Ritter, 1 00
 Mrs. Caroline White, 2 00
 Mrs. Geo. J. Wall, 2 00
 Miss Biddle and Mrs. Charles Biddle, 147 26

Including checks from—

Mrs. Lowry, \$25 00
 Miss S. K. Davidson, 50 00
 Mrs. Sarah B. Wister, 20 00

Donations:

Miss Ella C. White, 1 00
 Miss De Benneville, 2 00
 Miss Milligan and Mrs. Travis Cochran, 140 05
 Including check from Miss Davidson, \$10 00
 Mrs. Mason, Mrs. Easby, Miss Stevenson, 76 78
 Mrs. Martin, Mrs. Robt. W. Smith, Mrs. Sydney Logan, 91 25
 Miss Ferguson, Mrs. Lincoln Eyre, 79 85
 Mrs. Patten, 66 33
 Tickets and Door Money, 25 00
 Cash in excess and not accounted for, 6 74

PAID.

McFadden (carpenter), \$16 50
 Wm. F. Fell & Co. (printing), 6 55
 Elevator Boy, 3 00
 Mrs. D., Directing Fair Notices, 50 26 55

Net proceeds of Fair, \$944 88

To above add:

Dec. 29, '98. Cash received from Mrs. R. P. White, . . . \$55 00
 Cash, 12
 Net proceeds of Fair as above, 944 88

Total, \$1000 00

MRS. J. COLVIN RANDALL, *Treasurer Fair Funds.*

Additional Donation, Miss Harriet F. Mein, \$1.00.

BY-LAWS

OF THE

AMERICAN ANTI-VIVISECTION SOCIETY.

Formed in 1883. Some amendments were made in subsequent years.

ARTICLE I.—*Members.*

Members shall be of four classes,—life, annual, honorary, and non-resident.

Annual members shall be those who contribute to the society the sum of two dollars or more per annum.

Life members shall consist of those who contribute to the society the sum of fifty dollars or more at any one time.

Honorary members shall consist of those who are elected to that position by the Executive Board, and they shall not be required to pay any membership fee, and they will have no voice in the elections of the society. (Amendment of July 1, 1884.)

Non-resident members shall be those who reside more than thirty miles from Philadelphia, and shall contribute to the society the sum of one dollar per annum. (Amendment of June, 1892.)

ARTICLE II.—*Officers.*

The officers of this society shall be a President, twenty Vice-Presidents,—ten of whom shall be residents of the City of Philadelphia, and ten shall be residents of the State of Pennsylvania, but not of the City of Philadelphia,—a Secretary and a Corresponding Secretary, a Treasurer, an Executive Committee of twenty members, and the Counsel, all of whom together shall constitute the Board of Managers.

ARTICLE III.—*Meetings.*

The regular annual meeting of the society shall be held during the month of January, in each and every year hereafter. Special meetings of the society or Board of Managers may be called at any time by the President, and shall be so called upon the written request of five members; provided, however, that at least three days' written notice be given to all members by the Secretary.

ARTICLE IV.—*Elections.*

Elections for officers and managers shall take place at the annual meetings of the society, and shall be by ballot.

ARTICLE V.—*Quorum.*

Five members shall constitute a quorum for the transaction of business at all meetings of the society and Board of Managers, except at

the annual meeting, when the members present, without regard to numbers, shall be empowered to act.

ARTICLE VI.—*President.*

It shall be the duty of the President to preside at all the meetings of the society and of the Board of Managers; at every election before the polls are opened to appoint two tellers of election; under the direction of the Board of Managers, to take general charge of the affairs of the society, and to perform all duties usually devolving upon such an officer.

ARTICLE VII.—*Vice-Presidents.*

It shall be the duty of the Vice-Presidents to perform, in the absence of the President, all the duties devolving upon him, in the order of their election.

ARTICLE VIII.—*Secretary.*

It shall be the duty of the Secretary to keep a record of all the proceedings of the meetings of the society and of the Board of Managers, in a book to be kept for that purpose; to notify members of the Board of Managers of the meetings of the Board; to draw all orders on the Treasurer for the payment of all bills audited by the Board of Managers; to sign all certificates of membership; to officially sign and affix the corporate seal of the society to all instruments or documents authorized by the society or Board of Managers; to have charge of the corporate seal, charter, by-laws, records, and general archives; to give immediate notice to the several officers and committees of the society of all votes, orders, resolutions, and proceedings of the society affecting them or appertaining to their respective duties; and make a journal report of the work and standing of the society at each annual meeting thereof, or as often as may be required by the Board of Managers.

ARTICLE IX.—*Corresponding Secretary.*

It shall be the duty of the Corresponding Secretary to conduct the general correspondence of the society; to keep, in suitable books to be provided for that purpose, true copies of all letters written by him or her on behalf of the society; to preserve on proper files all letters received by him or her on the same account; and at each stated meeting of the society or the Board of Managers to report the correspondence and read the same, or such parts thereof as may be required; and to give due notice of the time and place of the annual meetings of the society.

ARTICLE X.—*Treasurer.*

The Treasurer shall receive the funds of the society, keep an account of the same, make such investments as the Finance Committee may direct, pay all orders on the Treasurer properly drawn, and present at each annual meeting and at such other times as the Board of Managers may require a report of the financial condition of the society. The Finance Committee shall consist of the President and

Treasurer *ex officio*, and of three members elected by the society at the annual meeting, by ballot. Upon failure so to elect at any annual meeting, the Finance Committee for the time being shall hold over until their successors are elected. It shall be the duty of the Finance Committee to make a report to the Board of Managers of the condition of the investments of the Society, at the stated meetings in February, May, October, and December, and at such other times as the Board of Managers may require. [Amended.]

ARTICLE XI.—*Board of Managers.*

The regular meetings of the Board of Managers shall be held on the last Friday of every month (except the months of July and August), at four o'clock in the afternoon. They shall have the management, investment, control, and disposition of the affairs, property, and funds of the society. They shall have power to declare vacant by a two-thirds vote the seat of any member of the Board who shall have been absent from its meetings for six successive months. They shall have power to fill any vacancy which may occur in their own body or in any office in the society.

ARTICLE XII.—*Counsel.*

It shall be the duty of Counsel to act as the legal advisers of the society and its officers; to have charge of all legal proceedings instituted by or against it, or in which the society may be interested.

ARTICLE XIII.—*Order of Business.*

1. Reading of Minutes.
2. Communications, written and verbal.
3. Reports of Committees.
4. Report of Secretary.
5. Report of Treasurer.
6. Nomination and election of Officers and Managers.
7. Unfinished business.
8. New business.

ARTICLE XIV.—*Amendment of By-Laws.*

These By-Laws may be amended at any meeting by a two-thirds vote of the members present; provided, that notice of such proposed amendment shall have been offered in writing at a previous stated meeting of the Board, and communicated by the Recording Secretary to each member of the Board.

